THE WESTERN LUMINARY.

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WISCONSIN HISTORICAL LIBRARY

MINISTERIAL FAITHFULNESS AT A DEATH BED.

I have been in the ministry, Mr. Editor, about twenty years, and an instance has never come to my knowledge of a sick or dying person being in any way injured by solemn, faithful, and affectionate religious conversation. One instance, among many, of the happy effects of such conversation—an instance, which excited considerable interest at the time, I will now relate: In the year 1806, when a candidate for the Christian ministry in a neighbouring State, I was requested by a respectable old gentleman, to visit a son-in-law, who was dangerously sick with lung fever.—My aged friend added to his request—"Don't say any thing to him about dying, for it will greatly injure him if you do." I just replied, *I will try to do right, as duty may require.* After an unsuccessful effort to draw from me a promise to say nothing on the subject of death, to the sick man, I was left to act as I thought proper in the case. I called on the sick person immediately—found him in an advanced stage of lung fever, and indeed very sick, but perfectly rational and unmoved and unalarmed. After suitable introduction, as I had never seen him before, I enquired what he thought of his case? He replied, "I know I am very sick, but hope I shall recover," and added, with an affecting countenance and expression, "What do you think of me?" I observed, I could not judge of his situation, seeing him for the first time; but immediately rejoined, "What if you should not recover?" Well, said he, "I have thought I might not—but, I have ever been a good neighbour, and tried to be upright and honest in my dealings. I have neglected the Sabbath and the Bible too much, I'll allow, but have had many cares." And then added, with emphasis, "Don't you think I shall be safe?" Without a direct reply, I made some remarks, principally in the scripture language, on the spirituality of the divine law—the nature and effects of sin—indwelling sin—and the purpose for which Christ died. To all which he listened with deep attention; and after I had tried to pray with and for him, and received from him an earnest request to call again soon, we parted.—Believing there was no time to lose, I visited him again the next morning, found his disease, according to the anticipations of his excellent physician, who was present, evidently approaching to a crisis; but the state of his mind solemn and thoughtful. "I have thought much, said he, of your remarks yesterday; I never before understood that the heart is wicked; I feel that I am a great sinner—am unreconciled to God—and I know not what to do—I fear I have no time to mend my ways and live a better life." Here he was much affected and paused. I spoke of the suffering of Christ, the freeness of his grace and his willingness to save the penitent sinner. Repeated a number of passages of scripture, and among others that wonderful, and never to be forgotten passage: 'Him hath God exalted—to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.' On hearing this he exclaimed, with much feeling, "O, that is just what I need—to give repentance—yes it must all be given—O that God would give it to me."—After further solemn and tender conversation, and commending him to Jesus by prayers and tears, for all present were much affected, I took my leave, not expecting to meet again on the earth. This evidently awakened sinner, of whom I have heard no more, I should still have considered as a "brand plucked out of the fire." But it chanced—"such chances providence obey"—that his attendants for the following night, were a man and his wife of the neighborhood, both evidently pious persons. The interest which they felt in the situation of a dying man, led them to inquire into the state of his mind—they learned from him, that his views and feelings were such as above stated. After a short conversation, he became and continued silent, except the interruption of an occasional groan of a wounded spirit, till about two o'clock the next morning, when he seemed suddenly to arouse. He called the watcher to him, requested that his wife might also be called, and then, with a solemn and placid countenance, told them of his hope in Christ. In extasies of joy, frequently exclaiming, in the hoarse whisper which often marks the approach of dissolution, "Oh I have found him, I've found him. He does give repentance and forgiveness of sins." He continued to converse for hours, as his strength would admit, on the mercy of God in Christ Jesus to his soul—called himself the greatest miracle of grace, and exhorted those around him to live for God and prepare to die. Thus "he sang surprising grace," till about the rising of the sun, when his spirit was released to sin no more.—*R. I. Rel. Mes.*

ARABIAN HOSPITALITY.

Irresolution suits not the disposition of an Arab. He never hesitates long whether he shall perform a kind office to a friend, or shed the blood of an enemy. If an opportunity offers of doing both, it renders him completely satisfied; but, if the gratification of his revenge happens to come into competition with an act of generosity, he will instantly give the preference to the latter, and derive a pride from the consciousness of having done his duty. To exemplify this, professor Schulton relates the following story.

Hassan, the Scenite, hospitably received into his tent, Ibraham, a chief of a neighbouring district, who, driven from his country, was obliged to seek shelter in the desert. After some days spent in cheerful festivity, the stranger wishing to depart, requested his host to accompany him a part of his way. The latter consented; but while preparations were made for the journey, he examined his lance with peculiar attention, and his eyes glowed with anger and revenge, as he eagerly sharpened his sword "Thou seemest," said Ibraham, "to thirst for blood. Who is thine enemy? he shall be mine." "That tyrant Ibraham," answered Hassan, who shed my father's blood. His power has long screened him from my revenge; but now he is a wandering exile. I will not rest till I have found him." "Thou hast found him!" was the reply; "I am the wretch who killed thy father: behold in me the object of thy vengeance!" "Thou Ibrahaam? By Alla and his prophet!—But thou art my guest!—I had set apart this money to provide for thy journey.—Take it while thou mayest, and go thy way."

THE CONQUEST OF PRINCIPLE.

A giant may sleep; a giant may awake, and beholding destruction uncovered before him, may be more a giant than ever He who hath faultered, or turned aside from his course, MAY outstrip his competitors, MAY run faster and further, than if he had never wandered or loitered. But who shall say, to what unattained point, his course had been limited, had he always run for his life—battled night and day with his passions. It may be that he will die a better and greater man, for having sinned early and desperately. But wo to him who adventures on such a sea. The shipwreck of mind and body are at hand;—nay, the shipwreck of the soul with all its freight of immortality.

POPULATION.

In Great Britain, the number of individuals in a state to bear arms, from the age of fifteen to sixty, is 2,744,847. The number of marriages is about 98,030 yearly; and it has been remarked, that in 63 of these unions, there were only three which had no issue. The number of deaths is about 332,708 yearly; which makes nearly 25,592 monthly, 6393 weekly, 914 daily, and 40 hourly. The deaths among the women are in proportion to that of the men as 50 to 54. The married women live longer than those who continue in celibacy. In the country, the mean term of the children produced by each marriage is 4; in towns, the proportion is 7 for every two marriages. The number of married women is to the general number of individuals of the sex, as 1 to 3; and the number of married men, to that of all the individuals of the male sex, as 3 to 5. The number of widowers is to that of widows as 3 to 1; but the number of widows who marry again, is to that of widowers in the same case, as 7 to 4. The individuals who inhabit elevated situations live longer than those who reside in less elevated places. The half of the individuals die before the age of 17. The number of twins is to that of ordinary births as 1 to 65. According to calculations founded upon the bills of mortality, one individual only in 3126 attains the age of 100 years. The number of births of the male sex is to that of the female sex as 96 to 95.

Edinburg Journal.

ANECDOTE.—Mr. Campbell in his Travels to South Africa, informs us of a Christian slave at Stellenboth, whose master threatened to flog him if he persisted to attend the instructions of the missionaries. The poor slave, with Christian gentleness, said in reply, "I must tell the Lord of that!" The saying so wrought upon his master's mind, that he not only permitted him to go, but likewise all the slaves in his house; and even this gentleman and his lady attended the slave-meeting themselves.

No government can flourish where the morals and manners of the people are corrupted; for, as Tully observes, take but away the awe of religion, all that fidelity and justice, so necessary for the keeping up of human society, must perish with it.

THE ICEBERGS.

(A Narrative of Facts, communicated by a British Admiral.)

The immense masses of ice which are formed in the northern seas frequently break loose, and are borne on the waves into more southern latitudes. They are generally known by the name of icebergs, and are dangerous to navigators; more so than rocks; for if a vessel strikes upon the latter, there is support generally afforded to the wreck, which allows the crew time to use such means for their escape as the nature of the coast may admit of, but the iceberg yields none. When one of them has struck a ship, it is impossible that it should uphold her for a moment, being not only a hill of glass, as it were, on all sides, but also perpetually in motion.

At one particular season of some years, the icebergs come down in great numbers, and obstruct the passage of the North American coast, endangering the vessels considerably. They appear in every form, and of all sizes; some scarcely exceeding the dimensions of a small cottage; others appearing as the ruins of a large town; and others again of an extent that cannot be easily calculated, sometimes miles in length, and of a tremendous height. Not unfrequently a ship is caught between two of them, that are hurled against each other by the impulse of the waves; in which case it is generally lifted out of the water, and either crushed by the violent compression, or plunged again into the sea by the parting of these strange and terrible masses. I have seen them off the coast of Newfoundland, tossed upon the billows, and looking so exceedingly beautiful that I should have wished for their nearer approach, if not aware how perilous it would be to our vessel. How mercifully does the Lord reject our inconsiderate petitions! How often do we long for those things, which, if granted, would be our destruction, and murmur at the dispensations to which we may, perhaps, owe the safety both of our bodies and souls!

I recollect meeting, at sea, with a gentleman who had experienced a most wonderful and providential escape when entagled among the icebergs. I will relate it, as nearly as my recollection will permit.

The captain wished to pass up the river St. Lawrence, and he proceeded in that direction, but was driven out of his course by adverse winds. After a long time he found himself in the bay of Gaspe, and every hour the icebergs became more numerous around him.

Very thick weather came on; he proceeded cautiously, for the danger was most appalling; to which side soever he turned, icebergs met his view, rising in grotesque shapes, rendered yet more strange by the effects of a constant fog, and frequently clashing against each other with a noise like thunder, destroying one another by the violence of the shock, and threatening immediate death to the trembling mariners, who cautiously guided their vessel through the mazes of these terrific rocks of ice, continually moving as they were from place to place.

It was at day-break one morning that the awful situation of the whole crew became fully known to them. All that day and night, and the following day, the captain remained upon deck, at the wheel, by which the rudder is governed, steering his ship through the frightful icebergs that enclosed it on every side. Another night came, and their danger only appeared more imminent; another day passed, and still the captain never left the deck.

The captain knew it was his duty to use every effort for the preservation of his own life, and that of his men; he, therefore, worked diligently, and left the event to God. He ordered the boats to be in readiness to be launched in a moment; and a small stock of provisions laid up in each. Towards dawn on the third day, he was aware that a very large and dangerous iceberg threatened to cross the only place they could pass along, and he was doubly watchful; the faint gleam of the morning, reddened by its passage through the fog, appeared to tip with fire each huge mass of ice that lay piled around them; and the more distinct the scene became, the more evident was their exceeding danger. They proceeded, the iceberg came rolling towards their course, the captain hoped to evade it by a dexterous movement of the rudder, but in vain! With a force that stunned every person on board, the keel of the vessel struck on the base of the iceberg, for a moment became stationary, and then rapidly began to fill with water.

What an awful moment was that! Eternity seemed about to open upon their view; and to them it was as if the angel had proclaimed that there should be time no longer.

The boats were cut loose instantly; the sailors dropped into them; and the captain saw nine of his men in one, and five in the other, before he, the last who left the ship, entered the smaller boat. They pushed off, and in a few seconds nothing but the top of the masts remained above the water; an instant longer, and they too were gone.

If the situation of these mariners had been terrible, when in their good sheltering ship, what must it now appear exposed in two puny boats that scarcely bore them above the surface of the ocean? What helpless objects were they now, surrounded by the towering icebergs, one of which could have borne down a thousand such boats in its way without obstruction!

They looked up, and perhaps saw the overhanging edges of two such frozen crags meeting above their heads, as if combined for their destruction; they felt the grating of their little keels upon the bases beneath the water; and still the fog prevented them from beholding any objects but those that immediately surrounded them. To hoist a sail was impossible; all they could do was to row cautiously along in the direction of the land, as they hoped, at about eighty miles distance.

I asked the narrator what was his feeling when he stepped from his sinking ship into the boat; his reply was short, but comprehensive, "I felt that I was in the Lord's hands."

Such is the blessed privilege of the Christian, while his surest earthly prop is gliding from beneath him, while his enemies are mighty and increase on every side; yea, while, perhaps, the mists of doubt are suffered to hang upon his mind, and to cloud the evidences of his faith; still, in the utmost extremity, he feels that he is "in the Lord's hand," and there he can willingly remain, for his mercies are great. The true believer may be parted from all that promises him rest and security on earth; but this is his comfort; nothing can separate him from the love of God, which is in Christ Jesus our Lord.

The Lord's hand was not shortened; they continued to pass unharmed all that day through the crowd of icebergs; but when night came on the hearts of the poor mariners could not but droop. It was summer; but the air was rendered cold by so much ice, and the icebergs becoming less numerous had room to dash about more freely. Providentially, the weather was very calm; they committed themselves to the special guardianship of Him to whom the night is as clear as the day, and sung, as they were accustomed,

THE MARINER'S MIDNIGHT HYMN.

O Thou, who dost prepare
The ocean's caverned cell,
And teach the gathering waters there
To meet and dwell;
Toss'd on our reeling bark
Upon this briny sea,
Thy wond'rous way, O Lord, we mark,
And sing to Thee.

That glorious band of thine,
That fills the fount of day,
And gives the lunar orb to shine,
With silvery ray,
That hangeth forth on high
The clustering gems of night,
Can point beneath a beamless sky
Our course aright.

How terrible art Thou
In all thy wonders shown,
Though veiled is thine eternal brow,
Thy steps unknown!
Invisible to sight,
But oh! to faith how near,
Beneath the gloomiest cloud of night
Thou beamest here.

To peaceful rest we go,
And close our tranquil eyes,
Though deep beneath the waters flow,
And circling rise;
Though swells the flowing tide,
And threatens far above,
We know in whom our souls confide
With fearless love.

Snatched from a darker deep,
And waves of wilder foam,
Thou, Lord, those trusting souls wilt keep,
And waft them home;
Home, where no storm can sound,
Nor angry waters roar,
Nor troublous billows heave around
That peaceful shore.

Morning came, and most welcome it was; for they beheld a long line of coast stretching before them, crowned with groves, and smiling in the beauty of rich vegetation. Very little ice remained in sight; just enough to remind them that they were not quite safe until they could gain the land, and to induce them more eagerly, under a full press of the canvass that they now hoisted, to enter the clear harbor that opened before their view; where they arrived without having sustained the slightest injury in their persons or health, and found every want liberally supplied by the hospitality of the inhabitants.

How prone are we to place our dependence upon things that in reality endanger our safety! These sailors considered their stout ship as that on which all depended, under God. Her lofty masts, her comfortable cabins, seemed a shelter to them; while to the moment when they must forsake her and trust themselves to the weak boats, they looked forward with dread and aversion. Yet the ship, by her bulk, placed their lives in more imminent peril; while the little boats glided safely over masses on which her keel must have struck, under projectings where her rigging would have been entangled, and through openings that could not have admitted her prow. Is it not thus that we regard our station, our interests, while God sees, that by depriving us of them, he renders our path easy, and our safety permanent, disappointing the designs of those who would pervert our blessings, and render them a snare and stumbling block to us? Surely, many a child of God can set the seal of his experience to this assertion, and re-

price that he was not left to choose his own defences. When our ship is sinking, let us not resign ourselves to despair; the boat under the Lord's guidance, may do even better services.

POSTHUMOUS INFLUENCE.

It is an affecting consideration that our follies speak when we are dead, no less than our virtues. We die, but our examples lives. It continues to exert its influence, while we have no longer power to undo the evil we have done, or in any measures to cancel or recall the mischiefs we have bequeathed to our survivors.—"Being dead he yet speaketh."—These words struck me with melancholy force, when, a few days since, as I was sitting in a reading-room, the silence of the place was broken by the sudden laughter of one reading a witty but profane author. Being dead, he yet speaketh—he still utters his sarcasms, and the immoral still answer with mirth. But how sad, I could not help reflecting—how sad to one in eternity must be the consideration that he is still a mirth maker for the unthinking living. How mournfully, if they might reach him there, must these sounds of laughter—excited by his own ungodly wit—strike him amidst the unutterable things of eternity.

Love of literary fame is the strong passion of the age. The world is full of writers, too many of whom are less anxious for the moral tendency of their productions than for their reception with the ravenous public. But let such writers pause. Byron wrote for fame. "Verily, he had his reward." But who would dare to be the inheritor of Byron's fame if along with it he must take upon him Byron's responsibilities.

Cowper had an almost painful sense of his accountability for every word he wrote. "An author," he remarked to his friend, "had need narrowly to watch his pen, lest a line should escape it which by possibility may do mischief, when he has long been dead and buried.—What we have done when we have written a book, will never be known till the day of judgment; then the account will be liquidated, and all the good that it has occasioned, and all the evil, will witness either for or against us."—*Ch. Spectator.*

MODERN WORSHIP.

I have often thought should one of the heathen who knows nothing of our language, enter a place of worship at the present day, without understanding the purpose for which they were assembled, his first impression would be:—"This is the court of fashion—the speaker appears to be exerting all the powers of his eloquence to excite the admiration of his auditors, while they seem to be vieing with each other for the most splendid appearance." It must be revolting to the true Christian, who possesses the meek and lowly spirit of his Master—to view the show and parade manifested in the external appearance of professors, while they attempt to worship Him who dwells with the "humble and contrite heart." Hearing a clergyman say in his prayer,—"When we come hither to humble ourselves before thee." I was struck with astonishment on looking around me.—What is here which manifests that we have come hither to humble ourselves before God?—Here is a professor in high standing—see the ruffle dangling in his bosom; here is another—look at her head-dress—surely, one would think, "riches take to themselves wings;" see, likewise, the trinkets and ornaments that adorn her gay apparel, and she may well be referred to the passages of scripture contained in 1st Peter iii. 3, 4, 1st Tim. ii. 9, 10, and Isaiah iii. 19—26.

* * * * "A heavenly mind
May be indifferent to her house of clay,
And slight the hovel as beneath her care;
But how a body, so fantastic, trim,
And curious, in its deportment and attire,
Can lodge a heavenly mind—demands a doubt."

RELIGIOUS NEWSPAPERS.

A religious paper, to accomplish its full measure of good, must be warmly supported; the friends of Christ must gather around it, consecrating it by their prayers; and ministers of the gospel must receive and encourage it as a fellow laborer in the vineyard of the Lord. It is indeed a fellow labourer—one that will arouse no rivalry to their disadvantage, or supplant them in the affections of their people. It will go even where men of God are not permitted to enter; and, by the sweet, moral influence of its pages, may induce many a cold heart to attend on the ministrations of the house of God.—*Zion's Herald.*

A STEP TO REFORMATION.

It has been to common for editors of political papers to fill up their columns, with any thing that comes to hand, without inquiring whether its influence in society will be salutary or mischievous. In the single article of "Anecdotes," they have contributed to the vices of men, beyond calculation. *Some* editors, and the number is increasing, exhibit a more refined taste, and a more tender conscience as to the effects of what they publish. We were happy to observe the following apology for an inadvertent departure from propriety, in the last Massachusetts Yeoman. It stood in the usual place for an anecdote. "Many of the anecdotes which find their way into the newspapers, are distinguished more for their vulgarity than for their wit. Of this character was one which the Editor was mortified recently to find at the head of this column. It was hastily and inadvertently selected by one of our compositors, to fill a vacant place, at a time when there was no opportunity to consult the Editor."—*Rec. & Telegraph.*

Tracts and Revivals.—The Secretary of the American Tract Society says, "In proportion as revivals of religion have increased in any section of the country, in the same proportion has been the demand for religious Tracts; an encouraging evidence that the Lord will bless this mode of circulating divine truth."
Ib.

PRAYER FOR UNCONVERTED HUSBANDS.

In a town in New-Hampshire, recently, a number of pious Ladies agreed to meet statedly, to pray for the salvation of their unconverted Husbands. One of those gentlemen, upon hearing of it, was highly offended, and forbid his wife attending the meeting. The consequence was, more earnest prayer for him particularly, by those who did attend.

A few weeks after, the gentleman alluded to was observed to be troubled in mind; but as his wife thought it might be on account of something unfavorable in his business, she forebore to speak to him on the subject. After walking the room some time, apparently agitated, he said to her, 'as one of the children is unwell, I will send for our Pastor to visit us." He did so—and when the Minister came, he found the father in much more distress than the child, but it was distress at a view of his guilt as a sinner, which the Holy Spirit had opened his eyes to see—and this conviction continued until he found peace in believing in Jesus. He now entertains a hope that his sins are forgiven—and is desirous to promote that cause which he formerly opposed. Let this fact encourage prayer for unconverted Husbands, however discouraging the prospect may appear.
Ib.

Encouragement to Prayer.—In a notice of a revival in Hardwick, Vt. which we have seen, it is stated, that about 20 females agreed to retire singly at 11 o'clock in the day, to pray for a revival; and that they were evidently heard. Do not christians too often give that time to supplication, which they can devote to nothing *else!*—Would they not be more likely to be heard, if they should break directly away from the world and its cares, manifesting that their souls are *supremely* interested in drawing near to God?
Ib.

Christian Almanac.—This little tract, this constant monitor of the swift flight of time, has in the six years since its commencement, been circulated to the number of 250,000, and the increasing demand will now warrant a larger edition than has been published in any preceding year.
Ib.

The National Preacher, it is said has more than 4000 subscribers though it has reached only its 4th number.
Ib.

The *Quincy Rail Road* was put in operation on Saturday—and one horse drew 16 tons on three carriages weighing 5 tons—whole draught 21 tons. The road declines very gradually. The horse returned with the carriages.
Ib.

Expensive Ruin.—The bars for refreshments and liquors in the New-York Theatre, were rented yesterday at rates which will probably net over $19,000 per annum. The pit bar was rented at $7 per night, during performance; the Gallery bar at $9; the Saloon $21; the Punch room $31. Two cellars underneath were rented at $725 each per annum. Store in front of the North side, not to sell liquors, at $500 per annum.—*N. Y. Gazette.*

Betting.—At the Court of Common Pleas held at Auburn, last week, a man was convicted of betting at a horse-race and fined $20.
N. Y. Chronicle.

The butchers at Avignon, in the South of France, have a curious process of skinning an ox; air is thrown in under the skin by a pair of bellows, which air is then forced forward by beating the inflated hide with clubs.
Rec. & Tel.

The London Times observes—"The accounts from Ireland are dreadful. Not merely faction, with its common place attendants of noisy or underhand agitation, is to be watched by the government like a mine, which every instant may explode; but wide spreading sickness, from unallayed hunger, has filled the hospitals with patients, for whom the best physic would be one wholesome meal, and the hovels of the poor, with crowded families of in some cases three or four generations dying in heaps, for want of potatoes and water, and unable, from utter weakness, even to cry out for help. This is not an exaggerated picture of the horrible state of Ireland."

THE
Luminary.

Two Dolls. per ann. if paid in 6 months.

LEXINGTON:
WEDNESDAY, NOV. 8, 1826.

FEMALE BENEVOLENT SOCIETY.

We are much gratified in being permitted to publish the annexed report of the Treasurer of the Lexington Female Benevolent Society; and we invite the attention of the Citizens of our town to this laudable institution. It is seen by the report, that 71 *poor families*, have been assisted by this Society, during the past year, to the amount of 208 dolls. 68 cents. In addition to this sum, a great amount of relief has been afforded to the poor and destitute, in the way of food and part worn clothing. The concerns of the Society, we believe, are chiefly managed by a committee of ladies, whose duty it is to visit the abodes of the poor in every part of the town, that they may ascertain, from personal observation, their condition and their necessities. In this way they are very seldom imposed on by applications from the undeserving. We hope the members of this institution will be greatly increased. The annual payment of the small sum of 50 cents, is all that is required to become a member; and who, that is enjoying the comforts of life, will not cheerfully give this trifle, to assist the benevolent females in their works of charity to the poor during the approaching winter. Old clothing, and provisions, will be thankfully received, and faithfully and judiciously applied, by the visiting committee.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

TREASURER'S REPORT,

In account with the Female Benevolent Society—From Nov. 4th, 1825, to Nov. 4th, 1826.

1825.		Specie.
Nov. 4	Balance on hand, dols.	26 33
	Collections in the different Churches,	109 02
	Monies received from individuals, chiefly members of the Society,	85 42
	CR. dolls.	220 77
	By Expenditures for the relief of 71 poor families,	208 86
1826.		
Nov. 4.	Balance on hand, dols.	11 91

SARAH WARD, *Treasurer.*

Day of Fasting, &c.—It will be remembered, that Friday, the 17th of this month, is the day fixed upon by the Synod of Kentucky, to be observed as a day of fasting, thanksgiving, humiliation and prayer, by all the churches under their care.

THE BIBLE CAUSE.

Extract of a letter from Rev J. C. Brigham, to Rev. S. K. Sneed, of this state, dated New-York, October 6, 1826.

"I reached New-York in season to attend the anniversary of our National Bible Society; and after a long residence where the people are perishing for want of Bibles, this occasion was indeed an interesting one.—Since that period I have become connected with the American Bible Society, as one of its Secretaries I knew no way in which I could be so useful to South America. You cannot yet preach there, for the laws forbid it, but you can send the Scriptures if you had them by *thousands*, yea by *millions*. There are in those countries 16,000,000 of baptized people, and not ten thousand Bibles in their own tongue among them all. They are now willing, in many cases anxious, to receive these long prohibited sacred books. What a field for our glorious *Society*. But we have much, very much to do in supplying the growing numbers of our own country. We find in every part a lamentable deficiency of the word of life. In one county in this state (N. Y.) 1200 families are found destitute, in another more than 400, while in Ohio, Indiana, Illinois, Alabama, and Missouri, there is if possible a greater deficiency. It is candidly believed that in this highly favoured land, there are at this day not less than three millions of our countrymen without this holy book, "the lamp to our feet and light to our path."

"Consider too that our population is increasing at the rate of 500,000 a year, a number greater than that of all the Bibles which this Society ever printed; consider too that very few private printers now print the Bible; and then tell me what is to become of our millions of children who are coming on the stage, and are to come in future. Unless there is a new, a great effort, we shall soon find an overwhelming number of our people without God's word, and iniquity in a thousand forms coming in like a flood."

EXTRACTS FROM THE MINUTES OF THE
SYNOD OF KENTUCKY.

Danville Church, Oct. 11th, 1826.

Synod met agreeably to adjournment and was opened with a Sermon by the Rev. James Blythe, D. D. on Acts xx. 24 "None of these things move me," &c. Constituted with prayer.

Rev. Jeremiah Chamberlain was chosen Moderater, and the Rev. John Hudson and the Rev. David C. Proctor, were chosen clerks pro. tem.

Resolved, that the order of the day on Saturday, be a free conversation on the subject of religion.

Resolved, that Messrs. Marshall, Sen. Todd, Barnes, Sneed and Lapsley, be a committee, to draft a narrative of the state of religion, within the bounds of this Synod.

A petition from Hopewell congregation, to be detached from the Ebenezer Presbytery, and placed under the care of West Lexington Presbytery, was then read.

Adjourned to meet at the College Hall to-morrow morning at 9 o'clock. Concluded with prayer.

College Hall, Oct. 12th, 1826.

Synod met according to adjournment, and was constituted with prayer.

Resolved, that Dr. Blythe preach the Missionary Sermon on Saturday at 11 o'clock, provided neither the principal nor alternate appointed by last Synod be present.

The unfinished business of yesterday, respecting the petition from Hopewell congregation, was resumed.

Resolved, that the prayer of the Hopewell petition be granted.

Resolved, that Synod have a recess until 3 o'clock this afternoon.

Synod convened at 3 o'clock.

The report of the Rev. John M'Farland, agent of the Synod of Kentucky, was read, received and approved.

Whereas this Synod is solemnly pledged in behalf of Centre College, to make all due exertions for its endowment and prosperity; and whereas it is understood, that the present board of said College, is depending on the Synod for means to accomplish an important and urgent measure, therefore,

Resolved, that we now take up the consideration of the establishment of a Professorship in said College, or any other such measure as may be calculated for the promotion of its interests.

Messrs. Nelson and M'Farland were appointed a committee to bring in a plan that shall answer the spirit of the above resolution, which they are directed to report on to-morrow morning.

This Synod viewing the great importance of having the youth of our country brought under the influence of religious instruction, wherefore,

Resolved, that it be recommended to each member of this Synod, to visit religiously the Schools within his bounds as often as circumstances seem to justify; and further,

Resolved, that it be recommended to each member of this Synod, to deliver a suitable and special address at least twice a year to the children of his congregation.

Oct. 13th, 1826.

The committee appointed to examine the above resolution relative to Centre College, and to report on the same, handed in a report which was received, and after being read and discussed article by article, was adopted, and is as follows, viz:

That the object which it appears necessary to accomplish is to provide a fund, the interest of which will be sufficient for the salary of a president for the said College, say of 1500 dols. This would require a capital of 25000 dolls. The plan proposed to raise this sum is the following, viz.

To come to an understanding with the present Board of Centre College, that all the disposable funds of the institution, and what is due by the Synod, except the books that may be paid in according to contract be appropriated to this object.

Your committee would state, that there are about 14,000 dols. due by the Synod on the contract with the board of Centre College; and as the contract was agreed to unanimously by the Synod, and appears sealed by the broad and visible seal of heaven, every member should consider himself solemnly bound to pay his equitable proportion, or to become accountable in a legal form for that proportion.

It is ascertained that there are 42 ordained ministers in this Synod; fourteen thousand dollars divided equally among them would be about 350 dols. each. 14,000

Ten of the members would pay in addition 3,500. 3,500

17,500

Then there would still be wanted 7,500 dols. to make up the 25,000 dols. The present board would furnish say 3,000 dols. 3,000

The farm in Bourbon 5,000

25,500

The committee of bills and overtures presented an extract from the records of the Ebenezer Presbytery, duly certified, in the following words, to wit: "Mr. David Torrence appeared as a commissioner from Cherry Spring Church, and informed Presbytery, that the church wished to petition Synod at its next session to be connected as formerly with the Presbytery of West Lexington;

Whereupon, *Resolved*, that this petition be granted, and it was granted accordingly

Resolved, that the request from West Lexington Presbytery, made to this Synod, to solicit the General Assembly of the Presbyterian Church to locate a Theological Seminary at Danville, Ky. be the order of the day for this afternoon.

Synod convened at 3 o'clock.

The members of Synod being called on, executed their notes in behalf of Centre College according to the arrangement above.

Resolved, that the board of Synod be instructed to confer with the board of Centre College, and state to them what they have done, and the arrangements they have made in behalf of the College; and they are directed to report before the rising of the Synod.

A Resolution respecting the location of a Western Theological Seminary, was debated for some time, when Synod agreed to have a recess until 7 o'clock to-night.

At 7 o'clock Synod convened, and in resuming the above debate, impressed with the solemn and vast importance of a decision as to the location of a Theological Seminary, opened their deliberations by supplicating Almighty God for direction.—Synod then occupied the evening in the discussion of the above subject, and then adjourned to meet at this place to morrow morning at half after 8 o'clock. Concluded with prayer.

Oct. 14th, 1826.

The order of the day, which was a free conversation on the state of religion within our bounds, was postponed, for the purpose of resuming the unfinished buisiness of yesterday. This business, after a discussion of some length, resulted in the following resolutions, viz.

Resolved, that this Synod establish a Theological Seminary to be attached to Centre College at Danville, Ky. under

the charter granted to the said Institution and in conformity with the provisions of the law, (which provides that any religious denomination may attach a Theological Seminary to the College, at their own charges, without interfering in any way with the funds of Centre College.) and that for the accomplishment of this object the following measures be adopted, viz.

1 There shall be a committee appointed, whose duty it shall be to take measures to induce the Synods of Ohio, Indiana, Tennessee South Carolina, and Georgia, to co-operate with us in this great and good work.

2. This Institution shall be placed under the care and direction of the Genl. Assembly of our church.

3. No farther determination in relation to its organization shall be formed until it is done by the commissioners appointed by those who may co-operate with us in this good design, who shall be entitled to an equal representation and influence with us in those descisions.

4. The actings and doings of the Commissioners thus appointed shall be subject to the review and control of the bodies appointing them, and shall receive their sanction before they be in force.

Resolved, that this evening from 7 o'clock be spent in fervent prayer to a covenanting God and Saviour.

Dr. Blythe preached the Missionary Sermon at the Church, at 11 o'clock.

3 *o'clock, Danville Church.*

Synod met according to adjournment, and was constituted with prayer.

Synod then proceeded to the order of the day, and held the free conversation on the subject of religion.

Oct. 16th, College Hall.

Synod inquired of each member whether he had paid attention to the recommendation of the last Synod relative to the religious instruction of slaves within the bounds of his congregation; when it appeared that considerable attention had been paid to this subject, and 15 schools for people of colour are now in operation within our bounds.

Upon inquiry it was ascertained that the fast day appointed by the last Synod had been generally observed.

Resolved, that the Friday before the third Sabbath in November of the present year, be observed as a day of fasting, thanksgiving, humiliation and prayer, throughout our bounds.

Resolved, when Synod adjourns, it adjourn to meet at Danville Church on the second Wednesday in October next, at 11 o'clock A. M.

Resolved, that the funds for Missionary purposes belonging to this Synod, be appropriated to the Home Missionary Society.

Resolved, that the Rev. Messrs. Finley, Nelson, Cleland and Barnes, be a committee, to invite the co operation of the Synods above mentioned in reference to a Western Theological Seminary.

The board of Synod appointed to confer with the board of Centre College, reported, and laid before Synod the following resolutions, the result of their deliberations, which were received and adopted, and are as follows:

Resolved, by the Trustees of the Centre College of Kentucky, that a professorship be established in said College, to be called and known by the name of ———

Resolved, that to carry into effect the above resolution all the funds which may hereafter be received from the Synod of Kentucky, under a contract heretofore made, and also such as may be received by devise, donation or otherwise, until the same amounts to 25,000 dols be applied exclusively to the support and maintenance of said Professorship.

Resolved, that the Rev. Messrs. Proctor, Hudson Lapsley, Scott and Todd be a committee to secure from absent members the execution of notes in behalf of Centre College, agreeably to a previous resolution.

Resolved, that a committee be appointed to make and have printed a suitable extract from the minutes of the present Synod, with a view of laying before the Synod and the churches under its care such information as they may deem worthy of their attention; and further, Resolved, that Dr. Blythe Messrs. Hudson and Skillman be that committee.

[*Further extracts next week.*]

AMERICAN EDUCATION SOCIETY.—The receipts into the treasury of the American Education Society during the month of September, amounted to *nineteen thousand, five hundred and eighty four dollars, fifty-two cents;* most of which was for the establishment of scholarships at the rate of one thousand dollars each, having been subscribed previously. The following are the persons from whom the receipt of 1000 dollars is acknowledged by the treasurer in the Recorder & Telegraph, viz.: Rev. Dr. Porter of Andover, Rev. Samuel Judson of Uxbridge, Daniel Safford, James Means and A. P. Cleaveland, Henry Homes, Edmund Munroe, Dea. Josiah Bumstead, John Tappan, William Ropes, Dea. Pliny Cutler Lot Wheelwright, Dea. Thomas Vose, Mrs Mehitable Cobb, Richard Cobb, Hon. Samuel Hubbard, Ebenezer Parker, and Edward A. Newton, all of Boston, Hon. William Reed of Marblehead, and "A Layman" of Dedham.

SABBATH SCHOOLS IN ALBANY.—The scholars of the different Sabbath Schools in this city, yesterday attended at the 1st Presbyterian church, where an address was delivered by the Rev. Mr. Ferris, There were about eleven hundred children, and the sight of so many, who perhaps but for this most holy and benevolent institution would be brought up in ignorance and depravity, was most pleasing and interesting. There are now under the care of the Albany County Union, 18 schools, containing 1762 children, taught by 193 teachers, exclusive of officers: making an increase, since the last year, of 6 schools, 63 teachers, and 742 scholars. Of these, about 250 scholars are without the city.

Albany Gazette.

METHODIST EPISCOPAL CHURCH—From the "Minutes of the several Annual Conferences," just published, it appears that the Methodist Episcopal Church in America consists, at the present time, of *three hundred and sixty thousand and eight hundred* members, there having been an increase of *twelve thousand six hundred and one* members, since last year. The number of travelling preachers is *fourteen hundred and six*, there having been an increase of *ninety-two* since the last year.

Chr. Advoate.

AMERICAN COLONIZATION SOCIETY.—David Hale, Esq. treasurer of the Boston Committee of Correspondence in behalf of the American Colonization Society, acknowledges the receipt, within a few months past, *ten hundred and thirty-six dollars sixty-nine cents.*—Five hundred dollars have likewise been received by the general treasurer from the Soctety of Friends in North-Carolina. The same Society made a similar donation of 800 dolls. a few years since.

NEW MEDICAL COLLEGE OF NEW YORK.—Drs Hosack, Mitchell, Townsend, Mott, Francis, Godman and Griscom, have been constituted the Medical Faculty of Rutgers College, with the unanimous concurrence of the Board of Trustees, which Board will hereafter confer degress of M. D. on recommendations of the said Faculty.

A WEIGHTY JURY.—The average weight of the late Madison county Grand Jury, is said in the Madison Observer to have been 245 lbs. making an aggregate of *five thousand six hundred and twelve lbs.!* The Observer remarks, that they were literally, as Judge Williams said, in his charge, gentlemen of *weight* and respectability.

Albany Argus.

DUELS PREVENTED.

A few days ago, two phlegmatic gentleman were interrupted by one of the myrmidons of the police, when on the eve of crossing to Hoboken to exchange shots, and one was conducted to Bridewell in consequence of declaring that he would fight *nolens volens*, this being a free country. On Wednesday evening two young sprigs of fashion quarrelled over their mint juleps, about a certain passage in Shakespeare, the reading of which occasioned a warm dispute, which ended in blows, and a mutual agreement to fight. The barkeeper overheard their arrangement, which was to go over to Red-Hook, in consequence of the recent interruption at Hoboken, and to cross at seven the next morning in the Brooklyn boat. He conveyed intelligence to the fathers of the young gentlemen, who managed to be near the ground before them, and to conceal themselves in an angle of an old building; and just as the lads had stripped off coats and vests, in order to accommodate each other's bullet, sprang from their hiding places, each armed with common cowhide, painted blue, and the doating fathers so belaboured the hides of their dutiful sons, that their courage was cooled in a few minutes, and they started off towards the Wallabout at full speed, leaving Alexander, the black, in charge of pistols and toggery. On the whole, such seasonable interferences are productive of much solid benefit; they cool the blood, restore equanimity of temper, and probably prevent grief and funeral expenses. The young gentlemen are, on the whole, satisfied with the result.—*Noah's N. Y. Enquirer.*

RAIL ROAD.

The Boston Advertiser gives the following interesting particulars of the opening as well as the construction of the first rail way which has been completed in our country:

Quincy Rail Road.—This Rail Road, the first we believe in this country, was opened on Saturday, in presence of a number of gentlemen who take an interest in the experiment. A quantity of stone weighing sixteen tons, taken from the ledge belonging to the Bunker Hill Association, and loaded on three waggons, which together weigh five tons, making a load of twenty one tons, was moved, with ease, by a single horse, from the quarry to the landing above Neponset bridge, a distance of more than three miles. The road decline gradually, the whole way, from the quarry to the landing, but so slightly that the horse conveyed back the empty waggons, making a load of fine tons. After the starting of the load, which required some exertion, the horse moved with ease in a fast walk. It may therefore be easily conceived how greatly the transportation of heavy loads is facilitated by means of this road. A large quantity of beautiful stone, already prepared for the Bunker Hill Monument, will now be rapidly and cheaply transported to the wharf at the termination of the rail road, whence it will be conveyed by lighters to Charlestown.

This road is constructed in the most substantial manner. It rests on a foundation of stone, laid so deep in the ground as to be beyond the reach of the frost, and to secure the rails on which the carriage runs effectually against any change of their relative position; they are laid upon stones of eight feet in length, placed transversely along the whole extent of the road, at distances of six or eight feet from each other. The space between these stones is filled with smaller stones or earth, and over the whole, between the rails, a gravel path is made. The rails are formed of pine timber, on the top of which is placed a bar of iron.—The carriages run upon the iron bars, and are kept in place by a projection on the inner edge of the tire of the wheels. The wheels are of a size considerably larger than a common cart wheel.

We learn from a gentleman who has visited the principal rail roads in England, that in point of solidity and skill in construction, this is not exceeded by any one there.

MARRIED,

In Frankfort, Ky. ROBERT S. TODD, Esq. of Lexington, to Miss ELIZABETH HUMPHREYS of Frankfort.

In Lexington, Mr. JOSEPH LOGAN, to Miss MINERVA CAMPBELL.

In Paris, HENRY T. DUNCAN, Esq. to Miss ELIZA PIKE.

DIED,

In Woodford County, Col. WILLIAM STEELE, in the 71st year of his age.

In Shelby County, Mr. GEORGE SMITH, in the 68th year of his age.

In Bourbon County Mr. ALEXANDER BARNETT, in the 72nd year of his age.

In Lexington, on Friday last, Mr ROBERT M'CONNELL, wheelwright.

DR GRIFFIN'S SERMON.

The American Board of Commissioners for Foreign Missionaries, held their Annual Meeting at Middletown, Ct., on the 14th, 15th, and 16th Sept.

The Rev. Dr. Griffin, of Williams' College, delivered the annual discourse, from Matt. xxviii. 18, 19, 20 —In conclusion the preacher thus eloquently presents to his audience the coming glories of the Christian church.

"And now, my beloved brethren, I invite you to go with me and look for a moment over the interesting scene which is opening on earth. For many years the Christian world had been sunk in a profound slumber in regard to this duty; but for the last four and thirty years they have been waking up. He who has engraven Zion on the palms of his hands,—who never wants means to fulfil his promises—has sent his heavenly influence to rouse the Christian world. He beheld the desolations of Zion and has come to rebuild her ruined walls. He heard the groans of his people as with harps on the willows they were weeping "by the rivers of Babylon," and has come to bring them again to Zion with songs and everlasting joy upon their heads." Eternal thanks to God for what our eyes have seen and our ears have heard for the last four and thirty years. Eternal thanks to God for the increasing wonders which are rapidly opening on the world. And O can we restrain the bursting emotion? for ever blessed be his great and glorious name for what we have begun to see in our own land. It is more than thirty years since the Christians in Great Britain awoke; and they have been holding on their way with increasing majesty and glory, until that little island bestows annually more than a million of dollars upon strangers. It is fourteen years since New-England broke her slumbers, and now the mass of her population seems drenched in the missionary spirit. I saw the day cover the plains of Europe. I saw the westward travelling light spread itself over these eastern states. Nine years ago I saw the rays of the morning tip our Presbyterian horizon. I saw the dawn blush deeper and deeper. I knew it would not all return again to midnight. I knew the sun would rise. At length I saw his golden limb above the eastern woods; and from the course of day I knew that soon the heavenly flood would cover all the plains to Arkansas and the Pacific. Already the influence of heaven has dropt upon the wilderness, and the yell of the war whoop is changed to notes of praise. We must not stop till every Indian tongue has joined the general song. We must not stop till our influence has cheered the whole extent of South America. And then we must go forth to the islands, and hold on our way till we meet our brethren in other fields, and unite with them in completing the harvest of the world.

We owe the sincerest gratitude to God for giving us our existence in such a day as this. Many prophets and kings desired to see this day and saw it not. One spirit has seized the Christian world to send the Gospel, with a great company of its publishers, to all the nations of the earth. Missionary and Bible societies, those stupendous monuments of Christian charity, have risen so rapidly and in so great numbers throughout Europe and America, that in contemplating them, we are "like them that dream." These societies have already accomplished wonders, and are constantly stretching forward to future achievements beyond the reach of imagination. On the burning sands of Africa, where Christian feet never before trod, there is the holy band of missionaries, struggling, amidst dangers and deaths, to lead the sable tribes of Ethiopia to stretch forth their hands to God. On the plains of Hindostan, a "consecrated host" are translating the Scriptures into more than thirty different languages, spoken by a population greater than that of all Europe. On the borders of China they have produced a version which will give the oracles of God to one quarter of the population of the globe. In the southern islands a nation is born in a day. From the hill of Zion,—from the top of Calvary,—they are freighting every caravan of pilgrims with Bibles for all the countries of the east. Certainly the angel has begun his flight through the midst of heaven, "having the everlasting Gospel to preach—to every nation and kindred and tongue and people."

My soul is enlarged and stands erect as I look down the declivity of years, and see the changes which these young Davids, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of a hundred ages, to hail the day that will never go down. I see the darkness rolling upon itself and passing away from a thousand lands. I see a cloudless day following and laying itself over all the earth. I see the nations coming up from the neighbourhood of the brutes to the dignity of the sons of God,—from the style in which they had wallowed to the purity of the divine image. I see the meekness of the Gospel assuaging their ferocious passions, melting down a million contending units into one, silencing the clangour of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy. It swells from the vallies and echoes from the hills. I already hear on the eastern breeze the songs of newborn nations. I already catch from the western gale the praise of a thousand islands. I ascend the Alps and see the darkness retiring from the papal world. I ascend the Andes and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibet, and hear from the plains of China and from every jungle and pagoda of Hindostan the praises of the living God. I see all Asia bowing before him who eighteen centuries ago hung in the midst of them on Calvary. I traverse oceans and hear from every floating Bethel the songs of the redeemed.

"The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Come that blessed day. Let my eyes once behold the sight, and then give this worthless body to the worms.

From the Christian Magazine.

ON MINISTERS' PRONOUNCING THE BENEDICTION.

Messrs. Editors,—When I have heard the Preachers of the Gospel conclude their public services, by pronouncing a blessing upon the whole congregation, I have often been ready to doubt whether they or the people understood the precise meaning of their benediction. I know the Jewish priests were expressly required, in the sixth chapter of Numbers, to bless the people in the name of the Lord. "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons. On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee, The Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Here the first question that occurs is, *When* should the Priests pronounce this blessing upon the people, whether at the close of religious worship on the Sabbath, or on some other solemn occasions. Neither the time, nor occasion is specified. Bishop Pierson, however, supposes, that the Priests blessed the people only at the close of the morning sacrifice, and not of the evening sacrifice. What ground he had for his opinion I do not know. The next question is, Who blessed the people, whether God, or the Priests? Certainly not the Priests. They could only pray, that God would bless them; and the form they were to use, plainly implies this: "The *Lord* bless thee, The *Lord* make his face shine upon thee," &c. Another question is, Whether this command is binding upon the Ministers of the Gospel at the present day? They are not Priests in the same sense that Aaron and his sons were; and we have no reason to suppose, that a command given to Priests under the *Law*, is applicable to Ministers under the *Gospel*. There is no evidence in the New Testament, that either Christ, or the Apostle, ever dismissed a religious assembly, by pronouncing a blessing upon them. Hence it is very natural to conclude, that the present practice of Preachers of the Gospel in pronouncing a benediction at the close of public worship, is derived, not from any scriptural authority, but from a long immemorial, pious example of their predecessors in the ministry. Such an example we deem abundantly sufficient to justify their practice. But both ministers and people may differ in opinion upon this subject. I am apt to think, that most of the Episcopal clergy, and many of the Presbyterian and Congregational clergy, mean to follow the Jewish Priests, and pronounce the benediction upon the whole congregation *authoritatively*, which in their view, and in the view of the people, gives it a peculiar significancy, solemnity, and importance. Understood *in this sense*, and pronounced in *this manner*, the benediction amounts to an absolute *promise* of God, that he will certainly bless all those upon whom it is pronounced. But I would fain believe and hope, that the Presbyterian and Congregational clergy in general, and their people, consider the usual benediction at the close of divine worship, as a short, solemn petition, or prayer, that God would be pleased to *bless* the whole congregation. Such a direct and devout address to the throne of divine grace is agreeable to the spirit of the Gospel, and is the only proper mode of closing the religious services of the sanctuary.

A CONGREGATIONALIST.

American Bible Society.—The receipts into the treasury of the American Bible Society during the months of July and August, amounted to 7279 dollars 68 cents.

THE PROSPECT.

Extracts from Rev. S. Johnson's sermon before the Maine Missionary Society.

Prophecy, looking down from the remotest ages, has described a long and glorious day in the latter history of our world, when the gospel shall have a universal triumph. We are assured that a moral revolution is to take place, which shall surpass in grandeur and extent, all the changes ever witnessed by men.

The kindom of Christ, that kingdom, which has been supported against all opposition, is to be greatly enlarged. For ages, darkness even the darkness of spiritual night, has brooded over the greatest portion of the earth, and a majority of mankind have been sitting in the region and shadow of death. And of those upon whom the light of Christianity has descended, comparatively few have come out from the world and been numbered among the citizens of Zion.

But the day is coming, when the standard of the crosss shall be planted in every land. The Jews, who would not acknowledge Christ to be the Messias when he was on earth, are to be gathered into his fold.—In a spiritual sense, if not literally, the tabernacle of David, that is fallen down, is to be raised up again, and the mount of Zion shall be yet visited by the tribes of Israel, who shall worship the Father in spirit and in truth. That day shall see the Jew sorrowing after a godly sort in view of that Saviour, whom his fathers crucified, and the Gentile forsaking the system of idolatry, that descended to him from the earliest ages, and casting his idols to the moles and the bats. Then shall the Almighty King of Zion make his appearance to turn the nations to himself. The world shall

"See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden's first bloom."

Then Ethiopia shall stretch out her hands unto God. The islands of the sea shall be converted to Christ; —the wilderness shall rejoice and the desert shall blossom as the rose, and the visions of ancient prophecy shall be fully realized, in the ingathering of the nations to the fold of of Christ and the universal reign of the Saviour.

SABBATH SCHOOL LABOURERS.

The following encouraging words were addressed by the Rev. Dr. Beecher to a quarterly meeting of Sabbath School Teachers in Boston on the 11th September. Let every faithful teacher consider the great importance and extent of the service which he renders to the church and to the world, and "go forward." "I am doing a great work," may be the language of every one who is engaged in this portion of the Lord's vineyard. *Philadelphian.*

"We are making an experiment whether men are capable of self-liberty or not. There are but two ways of being governed; the one is in virtuous liberty; the other by the bayonet, chains and dungeons. I tremble when I see God's Sabbath profaned, and our children tempted by the example set them. We are becoming a great nation. Now every man who rides out on the Sabbath is an enemy to his country;—he withdraws his ears from the sound of the gospel. If we regarded only the duty we owe to God, we should do what we could to save our country. The Sabbath School Teacher, pursuing his silent course, feels discouraged and desponds. Why, all our effort are only as a drop to the ocean;—nothing But the work of preparing the human heart for heaven cannot be done by the substitution of prayer for labour. You see how the current rolls onward,—it would bury a nation. Show a farmer a little farm; can you subdue that; here is a labor within his means —we now divide this great work — God can do as he pleases,—but he took six days to form this world. He causes the oak to rise gradually from the acorn. He sends the rain from Heaven, drop by drop, or in silent and invisible dew supplies health and vigor to the grass and flowers of the field. Suppose one of these says, I can do nothing, I am but a drop; send not me, I can be of no use; yet these form the rivers,—revive the springs of water, and constitute the ocean. If you can be the means of bringing forward one light, that will be enough to cause you to rejoice greatly, even in this world; and will be a weight of glory that you will almost stagger under in Heaven. A group of embryo angels will stand around you,—when you with these shall stand around the throne of:—go on, then—if the experiment of America fails, we have no hope. There is no way but for Christians to go on. Look to the manufacture of pins; one straitens the wire, another puts on the head, another gives it a finish. Let no man's heart fail him. We are authorized to hope that we shall have a revival in this city; you in the lower room are preparing guests to go up higher. Children are already coming to my inquiry meetings; and these are the means to open to them the Scriptures, and prepare them for teachers, and for useful members in the church and in the world. All good men approve your work. It is the lever of Archimedes which will move the world."

Anecdote.—A little child only four years old, who had been a pupil in one of the Schools, on the bed of sickness became a preacher of righteousness, and was instrumental in the conversion of his mother.

In the School, he learned that he was a lost sinner. On his sick bed he called upon his mother and said, "I have heard in the Sabbath School that we must have new hearts or we cannot go to heaven when we die. Now mother, I am going to die, and must pray for a new heart." She replied, "Will you not pray for your mother, my dear." "O, no," says he, "I have but a short time to pray, *you must pray for yourself.*" The words of this infant preacher so impressed his mother that she found no peace until she found it in God. *Bost. Rec. & Tel.*

LONDON BAPTIST MISSIONARY SOCIETY.

Annual Meeting.

The Secretary read the Report; which contains an account of the Society's Missions in various parts of the continents of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. *Steedman*, of Bradford, felt peculiar satisfaction in coming forward on this occasion. To encourage ourselves in our undertaking, let us each call to remembrance the former days. The sum of *thirteen* in the statement of the account, reminds me of the commencement of the mission. The sum then raised was *thirteen*; the sum contributed in the year just closed has been *thirteen*; but then, it was *thirteen single* pounds, now it is *thirteen thousand* pounds. Though this falls short of the income of some preceeding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance; some gave a little, but cheerfully; others gave more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Our Lord well knew what subordinate concerns would be affected by his coming into the world and the promulgation of his Gospel among men, but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless wo. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance — Let us always keep in view the all sufficiency of Christ. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad.

LUTHERAN SEMINARY.

The Rev. Samuel Schmucker was inaugurated on the 5th September as Professor of Christian Theology in the Evangelical Luthern Seminary at Gettysburg, Pa. The present number of theological students, is eleven. At the late meeting of the Board, a communication was received from the Rev. Mr. Schober, of North Carolina, containing a lawful title to 2433 acres of land as his donation to the Seminary. A commencement for forming a library, has been made; the number of volumes at present amounts to upwards of 700. *Rec. & Tel.*

LAW LECTURES.

The Evening Post mentions that there is now in the press in this city, and will be published in the course of the present year, the first volume of the Course of the Law Lectures, delivered by Chancellor Kent, in Columbia College. "The volume will treat at large of the European and American Code of International Law; of the Government and Constitutional Jurisprudence of the United States; and of the various sources of the Municipal Law of the several States." The work will be comprised in three volumes, octavo, of five or six hundred pages each, and "will form a text book of Law, the most interesting and most useful that has yet appeared in the United States, and may justly be called the American Blackstone." *N. Y. Rel. Chron.*

Cedar Apples—Gen. H. A. S Dearborn says (in the N. E. Farmer) that the apples recommended as a cure for worms in children are not *cones* nor *berries*, but excrescences growing upon the small branches of the red cedar or savin, which appear to have been occasioned by some insect in the manner the nut-galls are produced on the oak and other tree.

It is stated in the Rhode Island Journal, that the Manufactories in that State alone consume 30,000 [illegible] of cotton annually

POETRY.

ON THE DEATH OF CHRIST.

See the Lord of glory dying,
See him gasping, hear him crying;
  See his burden'd bosom heave.
Look ye sinners, ye that hung him;
Look how deep your sins have stung
  him—
  Dying sinners, look and live.

See the rocks and mountains shaking,
Earth unto her centre quaking;
  Nature's groans awake the dead.
Look on Phœbus, struck with wonder,
While the peals of legal thunder,
  Smite the blest Redeemer's head.

Heaven's bright melodious legions,
Chanting to the tuneful regions,
  Cease to thrill the quiv'ring string:
Songs seraphic, all suspended,
Till the mighty war is ended,
  By the all-victorious King.

Hell and all the powers infernal,
Vanquish'd by the King eternal,
  When he pour'd the vital flood.
By his groans which shook creation,
Lo! we sound the proclamation,
  Peace and pardon through his blood.

Shout, ye saints, with admiration,
Fill with songs the wide creation,
  Since he's risen from the grave;
Shout with joy and acclamation,
To the rock of your salvation,
  Who alone has power to save.

Bear with patience tribulation,
Overcoming all temptation,
  Till the glorious Jubilee:
Soon he'll come with bursts of thunder,
Then shall we adore and wonder,
  Singing on the highest key.

See the blissful scene before us,
Join the universal chorus,
  Bid the flowing numbers rise:
Songs immortal, sweetly sounding,
Notes angelic loud rebounding,
  Trembling round the vocal skies.

WHISPER TO A WIFE.

In the matrimonial character, gentle lady, no longer let your fancy wander to scenes of pleasure or disappointment. Let home be now your empire, your world! Let home be now the sole scene of your wishes, your thoughts, your plans, your exertions. Let home be now the stage on which, in the varied character of wife, of mother, and of mistress, you strive to act and shine with splendor. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered. And beyond the spreading oaks that shadow and shelter your dwelling, gentle lady, let not your fancy wander. Leave to your husband to distinguish himself by his valour or his talents. Do you seek for fame at home! and let the applause of your God, of your children, and your servants weave for your brow a never fading chaplet.

An ingenious writer says, "If a painter wished to draw the very finest object in the world, it would be the picture of a wife, with eyes expressing the serenity of her mind, and countenance beaming with benevolence; one hand lulling to rest on her bosom a lovely infant, the other employed in presenting a moral page to a second sweet baby, who stands at her knee—listening to the words of truth and wisdom from its incomparable mother."

I think there is something very lovely in seeing a woman overcome those little domestic disquiets which every mistress of a family has to contend with, sitting down to her breakfast-table in the morning with a cheerful, smiling countenance, and endeavoring to promote innocent and pleasant conversation among her little circle. But vain will be her amiable efforts at cheerfulness, if she be not assisted by her husband and other members around; and truly it is an unpleasant sight to see a family when collected together, instead of enlivening the quiet scenes with a little good humored chat, sitting like so many statues, as if each was unworthy the attention of the other. And then, when a stranger comes in, O dear, such smiles, and animation, and loquacity! "Let my lot be to please at home," says the poet; and truly I cannot help feeling a contemptible opinion of those persons, young or old, male or female, who lavish their good humor and pleasantry *in* company, and hoard up sullenness and silence for the sincere and loving group which compose their fire-side.

DEATH BED REPENTANCE.

FROM JEREMY TAYLOR'S HOLY DYING.

If therefore, any man shall teach or practice such religion that satisfies all our natural desires in the days of desire and passion, of lust and appetite, and only turns to God when his appetites are gone, and his desires cease, this man hath overthrown the very being of virtue, and the essential constitution of religion. — Religion is no religion, and virtue is no act of choice, and reward comes by chance, and without condition, if we only are religious when we cannot choose, if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. Death is a certain mortifier; but that mortification is deadly, not useful to the purpose of a spiritual life. When we are compelled to depart from our evil customs, and leave off to live that we may begin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally

A person may get into a church without Christ, but he cannot get into Heaven without him. Heaven is a believer's end, and holiness his way.

MINISTERS.

In general, I do not think that a minister of Jesus Christ should aim at fine composition for the pulpit. We ought to use sound speech and good sense; but if we aspire after great elegance of expression, or become very exact in the formation of our periods, though we may amuse and please the ears of a few, we shall not profit the many, and consequently shall not answer the great end of our ministry. Illiterate hearers may be very poor *judges* of preaching; yet the effect which it produces upon them is the best criterion of its real excellence. FULLER.

MINISTERIAL LABORS.

The work of the minister is not alone confined to the pulpit. He should, as far as possible, pattern after his blessed Master, in doing good —doing good to every member of the family whom he visits. The children and servants ought not to be neglected. And by the urbanity of his manners, and by his familiarity with the children, he will render his pious instructions doubly weighty and successful.

FASHIONABLE PARTIES.

As to those time-consuming parties, which disarrange a family for a week before to prepare for them, and for a week after to compose those affairs which have been put out of place, I scarcely know, from experience and personal observation, any thing about them. My early habits of country simplicity are so thoroughly interwoven with my constitution, that it would distress me greatly to go very much out of my accustomed way. Indeed, dear S., when we consider time as a talent which God has given us, to use for purposes which have for their object his glory, and the good of our fellow-creatures, is it not melancholy to think how much of it is irrecoverably lost? I have often thought how eagerly a dying unconverted sinner would long for one day—for one hour, to repent and seek for pardon. And yet, how little is the abuse of time regarded! How many squander a whole life away, and find, at the close of it, that they have made no use of time, but to accumulate to themselves greater misery forever, by a remembrance of the waste.—*Mrs. Huntington.*

"CHARITY NEVER FAILETH."

Elliot, the apostle of the Indians, in his old age, was conscious of the decay both of bodily and mental powers; but was equally conscious of the strength of his love. The venerable old man, towards the close of life, when his age had rendered him unfit for almost all employments, and bereaved him, in a great measure, of those gifts and parts for which he had once been distinguished, being asked how he did, would sometimes answer—"Alas! I have lost every thing; my understanding leaves me; my memory fails me; my utterance fails me; but I thank my God, my charity holds out still. I find that rather grows than fails." Love to his poor Indians, as well as the other branches of charity, remained unimpaired to the last.

SECRET PRAYER.

The following extract from the diary in the life of Toplady, has been so often verified in my own experience, that I send it to you, in hopes others may be induced by it to give their first thoughts and affections to God, when they rise in the morning, and not hastily leave this most important of all duties, for any worldly cares:—

"Before I came out of my chamber to day, I was too hasty and short in private prayer. My conscience told me so at the time; and yet such was my ingratitude and my folly, that I, nevertheless, restrained prayer before God. In the course of the day, I had great reason to repent of my first sin, by being permitted to fall into another. It is just, O Lord, that thou shouldst withdraw thy presence from one who waited so carelessly on thee. May I never more, on any pretext whatever, rob thee, or deprive my own soul of thy worship; but make all things give place to communion with thee."

N. H. Rep.

We are apt to forget our actual dependence on Providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead us to other events, which may determine the happiness or misery of our lives.

STAMMERING.

MR. WM. YATES, *sole agent* of Mrs. Leigh for relieving impediments of speech in the Western States, and Tennessee, informs the public that he has established an institution for that purpose at LEXINGTON, KY. to continue NO LONGER THAN THE 31st OF NOVEMBER NEXT. From his uniform success in treating impediments of speech at Cincinnatti, he assures the public that all stammerers can be cured. Terms according to pecuniary circumstances, and to be so modified and arranged as to suit the circumstances and convenience of each applicant. Should no benefit result from a *bona fide* trial of Mrs. L's system on the part of the stammerer, the equivalent shall be returned. Letters addressed to Wm. Yates, Lexington, (*post paid*) will be duly attended to Oct. 16, 1826.